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decrease of size of body. 3. It is possible, but in no way proved, that the continual interbreeding of close relations causes a greater predisposition for diseases and the occurrence of malformations.

A. F. C.

## II.—ANTHROPOLOGICAL PSYCHOLOGY.

By A. F. CHAMBERLAIN, Ph. D.

*Suicide among Primitive Peoples.* S. R. STEINMETZ. Amer. Anthropol. (Washington), Vol. VII (1894) pp. 53-60.

It has been assumed by many authorities that insanity and suicide increase in the ratio of the civilization of the races. In this article the author of the excellent "*Ethnologische Studien zur ersten Entwicklung der Strafe*," gives us the result of his examination of the literature relating to primitive peoples in the matter of suicide. "It seems probable from the data I have been able to collect that there is a greater propensity to suicide among savage than among civilized peoples, and that its frequency may be owing to the generally more positive faith in the future life existing in the former races which enables them to meet death with greater calmness and a slighter resistance of the instinct and other natural motives tending to conservation of life, and finally the question suggests itself that if suicide is one of the positive symptoms of moral degeneration, as Dr. Winkler suggests, is it possible that moral degeneration is taking place among the primitive peoples?" The motives leading to suicide are generally the same as those active in all civilized societies, a fact which controverts the opinion of Morselli.

*African Fetichism.* CHATELAIN HELI. Journ. Amer. Folk-Lore. Vol. VII (1894), pp. 303-304.

This is a clear statement, in brief terms, by one who can speak with authority on the subject of African religion. The author's conclusion is worth reproducing here. "The more I ascertain and compare original facts, the more am I impressed with the fundamental unity of the religious conceptions of Chinese, Hindoos, and American Indians, as well as of nominal Moslems, Jews and Christians, with the African negro. They all have a dim notion of a supreme being; they all serve him far less than they serve the spirits, the mysterious forces of nature, and the souls of deceased persons (ancestor worship, etc.), and put their trust in amulets, talismans, incantations, quacks, priests, soothsayers, spirits, and the thousand and one manifestations and paraphernalia of the one universal disposition of mankind known as superstition."

*African Races.* CHATELAIN HELI. Journ. of Amer. Folk-Lore, Vol. VII (1894), pp. 289-302.

After all the books and magazine articles on the "dark continent" this essay comes with refreshing simpleness of statement and lack of racial bias or theoretic askewness. The author, and his researches entitle his opinion to the greatest respect, holds a much higher opinion of the African negro than is wont to be entertained in psychological and anthropological circles, and he is probably right in so doing. Interesting to the psychologist is Mr. Chatelain's declaration: "The four main causes of the cultural inferiority and of the miseries of the African negro's life can be reduced to four heads namely, first, the lack of a written literature; second, the institution of polygamy; third, that of slavery; fourth, and chiefest, the belief in witchcraft. The development of the race and the happiness of the individual depend on the healing of these sores." The author evidently anticipates the adoption

of Christianity by the negro, with a native literature, and the development of a great negro civilization, for he scouts the idea of any final spoliation of the continent by the whites. Another race of importance from a psychological stand-point is the Hamite, of the western branch of which, the Berbers, who have occupied their present habitat from time immemorial, Mr. Chatelain says: "The great civilization of their Egyptian cousins, the luxury of Carthage, the power of ancient Rome, the fire of Islam, have past by or over them and left them almost unchanged. Never daunted, scarcely influenced, they have, however, adopted Islam but without sacrificing their own individuality. Fierce tribal Independents, they have not even allowed the formation of a national government. Here we have a branch of the white race, naturally the equal of any other, showing no sign of degeneration and from the first in contact with the best civilizations, yet proudly stationary on a level of culture but slightly superior to that of the Central African negro, who for thousands of years has had no civilization within his sight or reach," (p. 294).

*Technogeography, or the Relation of the Earth to the Industries of Mankind.* O. T. MASON. Amer. Anthropol., Vol. VII (1894), pp. 137-161.

The author of this interesting essay defines technogeography as "the study of the relationship between the earth and human arts and inventions," a sub-division of the broader subject of anthropogeography, "the consideration of the earth in its broad connections with the whole science of man, including his body and his mind, his arts, languages, social structures, philosophies and religions." Prof. Mason proceeds to discuss the earth as the producer of mankind, as a storehouse of materials, as a reservoir of forces, as a teacher of processes, the earth as a whole, as an organized structure, the culture-areas of the earth, the earth as a single culture-area, the earth in relation to the higher artificial life. His paper is a useful contribution to philosophical anthropology.

*Migration and the Food-Quest.* O. T. MASON. Amer. Anthropol., Vol. VII (1894), pp. 275-292.

This paper, which has as sub-title, "A Study in the Peopling of America," is devoted to a discussion of that problem from the migration-motive of the food-quest. The author "disclaims any reliance upon continents that have disappeared, upon voyages across the profound sea without food or motive, the accidental stranding of junks, or the aimless wandering of lost tribes. When the continent of America was peopled, it was done by men and women purposely engaged in what all sensible people are now doing, namely, trying to get all the enjoyment possible out of life for their efforts." The author is able to see a closer relation between the peoples of America and those of the eastern Asia, than is seen by Brinton and other authorities, but the chief proposition he defends is "this close connection between the two continents has existed for thousands of years, during which the contact between western America and eastern Asia was more and more close, and extended, and unbroken, as we proceed backward in time. Or, to put the matter in another shape, there never was known to history a day when the two continents were not intimately associated."

*The Half-Blood Indian, an Anthropometric Study.* FRANZ BOAS. Pop. Science Monthly, Vol. XLV (1894), pp. 761-770.

This valuable study is based upon material collected for the department of ethnology of the World's Columbian Exposition, the charge of the section of physical anthropology having been given to Dr. Boas.